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HADRAT MAULĀNĀ
ABDULLĀH KĀPAUDRĪ

رحمه الله

A MAN OF MANY EXCELLENT QUALITIES

Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib
Founder and Shaykh al-Hadīth of
Islamic Da'wah Academy, Leicester, UK



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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

On Tuesday 26 Shawwāl 1439 A.H./10 July 2018, an Allāh-fearing scholar, who was respected among ʿulamā', who was relied upon by the seniors, a bearer of the affiliations of the saints, an expert in the field of education, a man who was unique in his organizational skills, a planner and supervisor, a confluence of the ancient and modern, one who was fully aware of the demands of the time, a man who condemned evils without wavering, disapproved of customs and baseless traditions, adhered strictly to principles and values, was a true heir of the continually-concerned Messenger *sallallāhu ʿalayhi wa sallam*, a man who had the finger on the pulse of the Muslim nation, and the sun of leadership and direction set from the horizon of the world. Mufakkir-e-Millat Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī departed from this world. To Allāh *taʿālā* we belong and to Him is our return.

My shaykh Hadrat Maulānā Muhammad Yūsuf Ludhyānwī *rahimahullāh* wrote a few words after the demise of Hadrat Shaykh Muhammad Yūsuf Bannūrī *rahimahullāh*. These words apply word for word to Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī *rahimahullāh*. He wrote:

Death is not a stranger at which we have to express surprise and astonishment. It is the continued norm in mankind. Our very coming here is a prelude to our departure from this world. Whoever came into this world came to leave it. Every traveller on the highway of this world is heading towards a destination which will result in his non-existence.

لَهُ مَلَكٌ يُنَادِيْ كُلَّ يَوْمٍ – لِدُوْا لِلْمَوْتِ وَابْنُوْا لِلْخَرَابِ

He has an angel who announces daily: Give birth for the sake of death, and construct for the sake of demolition.

No one is excluded from the law of death – not a Prophet, a saint, a scholar, an ignoramus, a pious person, an evil person, a believer, an unbeliever, a king nor a donkey. Each one departed from this world at his appointed time, and everyone else has to leave it. However, from among those who depart, there are some most fortunate people from whose footsteps others search for the path, from whose effulgence nations derive light, humanity borrows beauty, nobility expresses pride, adoration continually looks at them and puts right its hair on the top and sides, the chamber of knowledge beams on account of their beauty, injured hearts obtain a cure from their breaths, helpless and broken individuals take refuge in the shade of their kindness, like candles – they melt themselves but provide light to Allāh's creation, they burn themselves but give light to others, they are restless themselves but confer peace and comfort to others, the effulgence of Allāh *taʿālā* is seen on their faces (إِذَا رُؤُوْا ذُكِرَ اللّٰهُ), beholding them bring joy to the heart and light to the eyes, their assembly of tranquillity presents an example of Paradise, when they are silent they are awe-inspiring, when they speak they scatter pearls, when they smile they shower flowers, when they show pride the heavens respond in agreement, and when they cry the Throne of Allāh *taʿālā* trembles. They also depart from this world but in a manner which causes the entire world to mourn their passing away. The heavens and earth lament, the flag of humanity falls down, history turns

a page, and an earthquake seizes the fort of the nation. Our shaykh *rahimahullāh* has departed, but, O, he took the patience and peace of the nation with him. Who is there who is not shedding tears today? Whose heart is not broken today?...The thinkers are astounded because the possession of Dīn and intellect has been taken away. The ʿulamā' are dumbfounded because the carpet of knowledge and erudition has been turned over. The intelligentsia are grief-stricken because the seat of scholarship and leadership has been vacated. The people of the truth are confounded because their shield has been snatched away. The orphans and helpless are in pain because their benefactor and mentor has been taken away. The Islamic world is grief-stricken because the nation has been deprived of an enlightened guide.

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطٰى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

To Allāh belongs whatever He takes, and to Him belongs whatever He gives. Everything has an appointed time with Him.

Allāh *taʿālā* had conferred Hadrat Shaykh *rahimahullāh* with so many external and internal capabilities, and embellished him with so many excellent qualities that they can neither be perceived correctly nor can we find appropriate words to express them.

My first meeting

I met Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī *rahimahullāh* for the first time in 1986 at Dār al-ʿUlūm Bury. My father *rahimahullāh* and Hadrat Maulānā knew each other since a long time through their association with Majlis Khuddām ad-Dīn, a well-known organization in Gujarat. Based on this, he

used to visit our village, Bhūryā, periodically. And thus, I heard his name from my father since childhood. Thereafter I would repeatedly hear about him due to his affiliation with the famous institution of learning in Gujarat, Dār al-ʿUlūm Falāh-e-Dārayn. The seed of respect and love for Hadrat Maulānā was thus planted in my heart very early in my life. I imagined him to be a huge, intimidating and frightening person. But when I met him, I found him to be the complete opposite. Despite his greatness, he was of a most simple temperament. There was no inkling or taint of formalities in him.

When I met him, I informed him who my father was and he was overjoyed. He then began speaking to me in Gujarati without any formalities. He enraptured my heart in that first meeting and increased my respect and love for him. Then through countless meetings over the next 30 years, my love for him changed into ardent love, and my respect into firm conviction in him. On the other side, from among Hadrat Maulānā's many excellent qualities one quality was to value and encourage not only those who are serving Dīn, but even the lowest members in the field of Dīn. After the establishment of Islamic Daʿwah Academy in 1412 A.H./1991, Hadrat Maulānā's attention, love and kindness increased by the day. Whenever he came to Britain to visit his two sons in London and Bolton, he would make it a point to visit this spiritual son of his in Leicester. May Allāh *taʿālā* make me eligible for [the Hadīth]:

اَلْمَرْءُ مَعَ مَنْ أَحَبَّ

A person shall be with those whom he loved.

And include me in Hadrat Maulānā's company together with the Prophets *ʿalayhimus salām*, the truthful, the martyrs and the righteous. Āmīn.

A man of many excellent qualities

Hadrat Maulānā possessed many excellent qualities. In this era which is experiencing a drought of true men, if it is not impossible than it is certainly most difficult to find such an individual with so many qualities. It is the general norm of Allāh *taʿālā* to confer a few good qualities to a person. It is His special norm to confer many good qualities and attributes to His special and chosen servants, and to make them all-embracing personalities. Hadrat Maulānā was a member of this select group. He was an organization in himself. He was at one and the same time a thinker and a reformer, a teacher and a mentor, a principal and a rector, an orator and a writer. While he was frank in speaking the truth, he was very concerned about the wellbeing of the Muslim nation. This is why he was so beloved and popular among the laity and the elite, the juniors and the seniors, associates and strangers.

Honour and respect

The qualities of honour, respect, reverence and dignity were of a very high level in Hadrat Maulānā. Whether ill or tired, on a journey or at home, I never saw him sitting in a casual manner among those who were present. He always wore appropriate clothing with a topī on his head (sometimes with a scarf), and would sit respectfully and in a dignified manner. He would meet those who came to meet him by giving them his full attention irrespective of whether the person was a junior or a senior. He would never allow those who were present to think that the meeting should end

now. It is very easy to say this but requires immense courage to do it. I went to meet him in Canada in Dhū al-Qaʿdah 1437 A.H./August 2016. I noticed that long before the times that were set aside for meeting him, he would wear clean and fresh clothes and sit on his chair. Despite his illness, he would sit in one posture until the very end.

Cleanliness and exquisiteness

Cleanliness and exquisiteness were filled in his temperament. He himself was exquisite, his speech was exquisite, his clothes were exquisite, his lectures were exquisite, his writings were exquisite – he was an embodiment of exquisiteness. On observing him, I would not only be reminded of:

اَلنَّظَافَةُ مِنَ الْإِيْمَانِ

Cleanliness is a part of īmān.

But was able to understand its practical application.

At the same time, he was so simple and distant from formalities and pretensions that I would see in him a manifestation of the following H̲adīth:

اَلْبَذَاذَةُ مِنَ الْإِيْمَانِ

Humbleness in dressing is a part of īmān.

Academic acumen

H̲ad̲rat Maulānā had very solid academic capabilities. I heard from my elders that if a person wants to remain ignorant, he must become a principal of a madrasah. However, while H̲ad̲rat Maulānā fulfilled the responsibilities that come with being a principal in the most perfect manner, he maintained his academic

interests. In fact, his academic acumen increased. Hints of it can be found in his lectures. No matter what the subject, he would deliver an exceptional lecture. He would open a register of new facts about the subject, leaving both the 'ulamā' and students astounded.

Hadrat Maulānā coincidentally happened to visit the Academy on the day when *Bukhārī Sharīf* lessons were to commence for the first time. His arrival was an unexpected bounty for us and we received a golden opportunity. We did not let this opportunity pass and requested Hadrat Maulānā to initiate the lesson. He excused himself but when we persisted, he – as always – displayed his kindness and acceded to our request. He delivered an excellent lesson. The Shaykh al-Hadīth of Falāh-e-Dārayn and a khalīfah of Hadrat Hardo'ī *rahimahullāh*, Hadrat Maulānā Ayyūb Sūrtī Sāhib *dāmat barakātuhum*, was also present. He said to me after the lesson: "I too benefited tremendously from today's lesson."

Hadrat Maulānā was proficient in Arabic, Persian, Urdu and Gujarati.

Practical life

His academic acumen was coupled with a lofty practical life. His external character was an exposition of his internal virtues. He paid due attention to acts of worship, dealings, social relationships and noble character. Following the Sunnat was openly seen in his daily life. He would meet every senior and junior with a smiling face. He would stand out of consideration for those who entered. He would greet and embrace the person and seat him in a place which was appropriate to the person's rank. He was always smiling. He would speak to each person by

looking at him directly, listen to each one's words attentively, and give appropriate replies. I never saw him disregarding anyone. He would speak to every senior and junior person according to the latter's capabilities. He would take into consideration the temperament of each person while trying to bring him closer to Dīn. Everyone - 'ulamā' and teachers, mentors and reformers, servants of Dīn, students, Western educated persons, the laity, the old and the young – would benefit from him.

Hospitality

He was immensely blessed with the quality of hospitality. Whether he was in his hometown in India, in Canada, or at his son's house in Britain, he was a perfect manifestation of the Hadīth:

فَلْيُكْرِمْ ضَيْفَهُ

He should be hospitable to his guest.

Even when large numbers of people would come to visit him, he would make arrangements to provide them drinks and breakfast. If it was a meal time, he would make elaborate preparations, and would be seen to be most happy at doing all this. When sitting down to eat, he would see to all who were with him at the table-mat. If there were many guests, he would mention each one by name and emphasize on the attendants to see to their needs. When I went to visit Hadrat Maulānā in Canada in Dhū al-Qa'dah 1437 A.H./August 2016, he invited several people for a meal. A large variety of foods were selected. And when I said something in this regard to him, he replied: "Your arrival is an 'īd for me."

Social relationships

Hadrat Maulānā paid particular attention to social relationships in his life. He was always concerned about not causing the slightest harm to anyone. He was so immersed in the dye of:

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ

A Muslim is one from whose tongue and hands other Muslims are safe.

That he would be even grieved if the action of a person caused discomfort to a third person.

If, in the course of a talk, an announcement was made that a certain person's vehicle is parked in the wrong place, the effects of discomfort would be visibly seen on Hadrat Maulānā's face and he would rectify this error with a painful heart. On occasions of this nature he would become restless over the thought that actions like this are giving the wrong impression to non-Muslims and causing them to become distant from Islam and Muslims.

During my journey to India in 1427 A.H./2007, I stayed at Hadrat Maulānā's house in his hometown in Kāpaudrā. Before we could go to sleep, he came to our room upstairs, took us personally to the toilet to show us where it was, had a jug of water and a tumbler placed next our bed, and also a torch so that we – the guests – do not have to suffer any discomfort. The next morning I accompanied Hadrat Maulānā to Falāh-e-Dārayn, Tadkeshwar. From there we were supposed to go to meet a contemporary of my father, Hadrat Maulānā Ādam Patel Sāhib *rahimahullāh*, from there to the madrasah in Kīm and then the Dār al-'Ulūm in Kathor. We were delayed, and as Hadrat Maulānā was emerging from the masjid of Falāh-e-

Dārayn, someone conveyed a message from Shaykh al-Hadīth Hadrat Maulānā Sayyid Dhul Fiqār Sāhib *rahimahullāh* which said: “I have reached Sūrat and will arrive in Falāh-e-Dārayn shortly. I would like to meet you.” Hadrat Maulānā *rahimahullāh* was from among my benefactors and I too hoped that I could get the honour of meeting him. However, Hadrat Maulānā asked me to continue and informed me that he will speak to Hadrat Maulānā *rahimahullāh* because if I waited for him, the remaining programmes will go haywire and the hosts and organizers will all be inconvenienced.

Value for time

Hadrat Maulānā was very particular about keeping to time. Every task of his was done on time with a proper system irrespective of whether it was his own or with someone else. If he had to go anywhere, he would ensure that he is ready from beforehand, and reaches before time. He used to be greatly disturbed when shortcomings in this regard were displayed. Even for salāh, he would make preparations, perform wudū’, etc. long before the salāh. On reaching the masjid, he would occupy himself in salāh, Qur’ān recitation, dhikr. He would always read the Qur’ān with reflection and pondering. While reading the Qur’ān, the effects of joy and sadness would be seen on his face. Sometimes his body would even tremble out of fear, while at other times he would be seen swaying out of joy.

When it came to his aloofness from position, wealth, the world and worldly people, he was a manifestation of:

اَلزَّاهِدُ فِي الدُّنْيَا وَالرَّاغِبُ فِي الْآخِرَةِ

Abstinent as regards this world, desirous and yearning for the Hereafter.

Deep bond with 'ulamā'

Hadrat Maulānā valued people of knowledge, those who were attached to madāris, and those who were serving Dīn. Depending on the status of the scholar, he would get up from his place and receive him at the door, sometimes at the vehicle, and sometimes at the station or airport. When he went to any place, he would go to meet the senior 'ulamā' and servants of Dīn of that place even if they were younger than him. He would always express the virtue and excellence of a man of virtue and excellence, and was never niggardly in his praise of him. In fact, he would direct the elite and the laity towards that person and encourage them to benefit from him. In addition to the 'ulamā' of India, he was very particular about meeting the 'ulamā' and servants of Dīn of other countries. He would make personal efforts to meet them, and would accord them utmost respect and honour when meeting them.

Respect for all that was connected to Dīn

Hadrat Maulānā had utmost respect for Dīn and all that was associated with Dīn. It was in 2001 when I was travelling to Barbados and Panama. On the way, and acting on the request of Hadrat Maulānā, I went to Canada. He was ill at the time. I was aware of his illness, so I telephoned him and said that he should most certainly not come to the airport. I emphasised this to his son, Maulānā Ismā'īl Sāhib, as well. However, when I emerged from immigration, I was astounded to see Hadrat Maulānā waiting right at the front. When I said something in this regard to him, he said: "You travelled for thousands of miles to speak about Dīn, and we cannot journey for just half an

hour to receive a servant of Dīn who has come for the sake of Dīn!?

In the course of that journey, Hadrat Maulānā attended every talk of mine and, before I could deliver the talk, he would introduce me to the audience by pouring praises on me.

For as long as his health was good, Hadrat Maulānā would go to the airport to receive and welcome any of the ʿulamā' who came to Toronto. He would also attend their talks even if they were juniors.

Ardent love for pious predecessors

Hadrat Maulānā had an ardent and passionate love for the pious predecessors especially the elders of Deoband. Whether he was delivering a public gathering or it was a special assembly, he would make it a point of mentioning the seniors and elders. He had the opportunity of benefiting from personalities like Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* to Hadrat Maulānā ʿAlī Miyā Sāhib Nadwi *rahimahullāh* and Qārī Siddīq Sāhib Bāndwī *rahimahullāh*, and was blessed by their attention. Even after the departure of these seniors, he continued his practice of going to meet the Sufis and deriving benefit from them. Several seniors had full confidence in him and therefore conferred on him the permission to induct murīds. While advising the ʿulamā', he would stress on them to remain connected with the elders and to pay due attention to spiritual reformation. He used to say to them that this is the way to remain protected against tribulations. While directing their attention towards the need for innovation and diversity in the methods of serving Dīn, proliferating knowledge and propagating Islam; he would stress on the ʿulamā' the need for continuity

in thoughts and ideas by holding on firmly to the ways of the past seniors.

Severing one's ties from the pious predecessors

It was during the early days of the Academy when Hadrat Maulānā came to visit us. We organized a seminar for the maktab teachers. After his speech, there was a general discussion in which I said to Hadrat Maulānā that the syllabus for the maktab now has to be in English because the children are becoming more and more alienated from Urdu. The fundamental education of Dīn – beliefs, jurisprudence and character – will get weak. However, every maktab has to teach Urdu as a language so that our children remain attached to our seniors and their teachings. One young ʿālim commented on my view by asking: "What is the objective of education? Is it to get connected to the elders or to Dīn?"

Before I could respond, Hadrat Maulānā said: "I will reply to your question." He then said: "In order to remain connected to Dīn, it is essential for us to remain connected to our elders. If we cut ourselves off from our pious predecessors we will be cutting ourselves off from Dīn."

Affection towards juniors

Affection towards juniors was a special quality of Hadrat Maulānā. When any person who considered his service to Dīn to be insignificant met him, Hadrat Maulānā would encourage him to such an extent that he would feel as if his services are extraordinary. Every servant of Dīn would get up from Hadrat Maulānā's assembly with a fervour and zeal to render even more services to Dīn. Just last year, two of my booklets were published: *Mutual Respect Among*

'Ulamā' and *Different Ways of Inviting and Propagating*. H̲ad̲rat Maulānā made it a point of distributing these two booklets to all the madāris of Gujarat. He would also give them to 'ulamā' who came to visit him. He wrote to me in his own handwriting and informed me of this. The junior who received his special affection and attention must surely be thinking to himself:

بَجَّحَنِيْ فَبَجِحَتْ اِلَيَّ نَفْسِيْ

He bragged about me so my own self rejoiced over it.

The ability to identify men of worth

H̲ad̲rat Maulānā distinguished himself in this regard by Allāh *ta'ālā* conferring him with the ability to identify men of worth. He was not a teacher and principal only. Rather, he was also an insightful mentor who could perceive different temperaments. He had the ability to identify jewels among pebbles, and the skill of finding raw diamonds, cutting them and polishing them. This is why those who graduated under him have spread throughout the world and are rendering most valuable services in various departments of Dīn.

Aloofness from fanaticism and partisanship

H̲ad̲rat Maulānā distanced himself from extremism, fanaticism and partisanship. He considered all people who were on the truth to be his own. Based on my relationship with him, it was his practice to confer me with most beneficial guidelines and pieces of advice. However, during my 30-year interaction with him, let alone trying to convince me to go against someone, he did not even make any references in that direction. In his presence, we never hesitated to speak good about

those who differed with him because he was always happy to hear about the good and virtue of others, no matter who they were.

Continuous concern

While Hadrat Maulānā used to be overjoyed by the progress of Dīn and the Muslim community, he would be intensely restless and pained when any loss was suffered by Dīn and the Muslim community. He was a true heir of:

مُتَوَاصِلُ الْاَحْزَانِ دَائِمُ الْفِكْرَةِ

[Rasūlullāh sallallāhu ʿalayhi wa sallam was] continuously concerned, always in thought [in matters related to the Muslim community].

His thinking and views were all-embracing – for the entire world. In like manner, the pain of his heart was for the entire world. He used to perceive the pain of every discomfort which was suffered by Muslims of every region of the world – whether the discomfort was worldly or Dīnī, major or minor. He would continually make mention of it in his general and special assemblies. He would direct the elite and the laity according to their capabilities to the issues facing the Muslim community, and provide them with solutions.

Farsightedness

Allāh *taʿālā* blessed Hadrat Maulānā with the highest level of farsightedness insightfulness. He would solve the most intricate issues in a few minutes. I heard the following statement of Hadrat Masīhul Ummat *rahimahullāh* from my shaykh, Hadrat Hājī Fārūq Sāhib *rahimahullāh*: Two qualities are most important: (1) the ability to identify the opportune moment, (2)

the ability to deal with each person in a manner which is most suited to him.

Allāh *taʿālā* blessed Hadrat Maulānā with a large share of these two qualities. The period of his principal-ship at Dār al-ʿUlūm Falāh-e-Dārayn is a clear proof of this.

Can it be possible for Dīn to become defective while I am alive

Hadrat Maulānā used to write letters to his associates and to others who were in the service of Dīn, and direct them to those services of Dīn which needed special attention. Similarly, if a person was occupied in a certain field of Dīnī service, he would send to him anything that would be of use to him, e.g. words of counsel, a book, an article and so on. He would also write to different groups, organizations, movements, madāris and others who were active in Dīnī works. In his letters he would steer them and point out some of their weaknesses. At the same time, he would praise them for their strong points and encourage them in this way. While he was good natured, he did not hesitate in speaking the truth without fearing the criticism of any critics. His life was one of continuous striving. He was forever concerned and worried about the success and guidance of the Muslim community. Despite his ailments, physical impediments and old age, he was a living image of:

أَيُنْقَصُ الدِّيْنُ وَأَنَا حَيٌّ

Can it be possible for Dīn to become defective while I am alive?

A bookworm

Hadrat Maulānā was very enthusiastic about collecting and reading books. He would forever be inquiring about what book was being written, by whom it was written, who wrote a commentary to it, and where it is being published. He would then inform his associates about it. If possible, he would obtain the book and send it to his associates. He would constantly send me books by any person who was coming to meet me. His personal library had a large treasure of books which included many rare works. He donated all his books to Jāmiʿah Qāsimīyyah, Kharod where a magnificent academy by the name of Majmaʿ ash-Shaykh ʿAbdillāh al-Kāfaudrī (Shaykh ʿAbdullāh Kāpaudrī Academy) has been established under the supervision of Shaykh al-Hadīth Maulānā Muhammad Hanīf Lauhārī Sāhib.

Those are our footprints

Allāh willing, this library and many other institutions which were established by him (especially Dār al-ʿUlūm Falāh-e-Dārayn which he irrigated with his blood), and the countless ʿulamā' and graduates throughout the world who were trained by him will prove to be sources of continuous charity for him, and all their rewards will be included in his scale of good deeds.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا، فَانْظُرْ بَعْدَنَا إِلَى الْآثَارِ

Those are our footprints which point to us. Look at them after our departure.

Acknowledgement of my shortcoming

What can a worthless person like me write about Hadrat Maulānā's brilliant qualities? There is a famous saying:

لِكُلِّ فَنٍّ رِجَالٌ

For every science there are people [who are suited to it].

When I think about Hadrat Maulānā's personality, then to me he is:

رَجُلٌ لِكُلِّ فَنٍّ

A man for every science.

A person has to have the eyes of knowledge and virtue to recognize Hadrat Maulānā. As the saying goes:

اِنَّمَا يَعْرِفُ ذَا الْفَضْلِ مِنَ النَّاسِ ذَوُوْهُ

A man of virtue can only be truly recognized by people of virtue.

Only a skilled jeweller can correctly describe a pearl and a jewel. It is also his right to speak about it in a rightful manner. This worthless person is neither a jeweller nor does he have any capability. How, then, can he express his views about that all-embracing and international priceless diamond of Gujarat!? It is with shame and an acknowledgement of my shortcoming that I penned these few disjointed words. May Allāh *taʿālā* pardon my shortcomings.

May Allāh *taʿālā* reward Hadrat Maulānā with the best of rewards for his affection and love. May He accept all his Dīnī efforts. May He forgive him, confer him with the high stages of Jannatul Firdaus, and bless the

Muslim community with an excellent replacement. Āmīn.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خلْقِهِ مُحَمَّدٍ وَّعَلٰى آلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ

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All praise is due to Allāh *taʿālā* translation of this book was completed on 22 Dhū al-Hijjah 1439 A.H./03 September 2018. We pray to Allāh *taʿālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
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